# THE STEMS DÛM AND DAMÁM IN HEBREW

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1.—A comparison of the translations which the leading Hebrew dictionaries give for the stem דמם shows that they unanimously assign to it the meaning *to be silent.* Thus Gesenius' *Thesaurus* (1835-53) offers for דמם:—(1) *to be silent;*—(2) *to be stupefied;*—(3) *to be still, cease;*—(4) *to be silenced,* i. e. through destruction and death. Fürst-Ryssel, *Heb. u. chald. Wörterb. über d. A. T.*[3] (1876), gives:—(1) *to be silent, trust quietly, be resigned, stand still;*—(2) *to stop, be separated, be lonely.* Siegfried-Stade, *Hebr. Wörterb. z. A. T.* (1893), has:—(1) *to become silent, perish;*—(2) *to keep quiet;*—(3) *to stand still.* Brown-Driver-Briggs, *A Hebr. and Engl. Lex. of the O. T.* (1906), assumes two stems דמם : דמם I:—*to be* or *grow dumb, silent, still;* to דמם II the meaning *to wail* is tentatively assigned as suggested by Fried. Delitzsch in Baer's *Ezechiel* (1884), p. XI, and in *Prolegomena* (1886), p. 64; cf. also Zimmern, *Busspsalmen,* p. 30. Gesenius' *Handwb.* (1910) again mentions but one stem דמם:—(1) *to become rigid from terror, become silent, be silent;*—(2) *to keep still, be inactive, give up all activity;*—(3) *to be destroyed.* König, *Hebr. u. Aram. Wörterb. z. A. T.* (1910) develops the meaning of דמם:—(1) *to become silent,* sometimes meant hyperbolically: *to be less loud in one's utterances;*—(2) by metonymy: (a) *to become rigid* (from terror); (b) *to be destroyed;*—(3) by synecdoche: *to be inactive* in general,

*to cease.* As a byform of דמם, *to be silent*, all these dictionaries quote the stem דום.

2.—In a number of passages the assumed original meaning of דמם with its various developments seems to suit the context well enough. In others this does not at all appear to be the case, and the ancient translators of the O. T., with the single exception of the extremely literal Aquila, modified their translations of דמם as the general sense of the passage in which it occurred seemed to require, and in some instances they clearly ventured a guess as to the meaning of this verb. Modern scholars have felt the difficulty no less, and therefore they have suggested roots and meanings for forms usually assigned to דמם which differed from the traditional view. Thus Prof. Paul Haupt, in a paper entitled *Some Assyrian Etymologies,* AJSL **26**, 4 ff.[1], advances the theory that there is no stem דמם in Hebrew which denotes *to be silent.* He insists that the majority of passages in which this verb is supposed to occur are mistranslated. The forms thus far derived from דמם, *to be silent*, must rather be assigned (1) to דום, *to abide, wait;* and (2) to דמם, *to mutter.* This same theory was briefly stated in the closing paragraph of his article *Die Posaunen von Jericho*, WZKM **23**, 355 ff. Instances where forms of stems ע״י have been confused with forms of stems ע״ע are by no means unheard of. Thus Haupt, *Nahum*, p. 44, says, *All the forms of the alleged stem* המה *are forms of* הום; cf. Haupt, *Micah*, p. 10 (AJSL **26**, 237), and AJSL **24**, 170.

3.—Haupt, however, was partly anticipated by J. D. Michaelis who believed in the existence of a stem דום, *stare, persistere,* in Hebrew as early as 1792, cf. his *Supplementa ad Lexica Hebraica*, p. 417. He compares it with Arab. دام, يدوم, and seems to consider it a ἅπαξ λεγόμενον, occurring Jos. 10 12 13, where all the Ancient Versions, Aquila alone excepted, translate דם and ידם by *to stand still* or *halt.* Haupt believes that דום occurs much more frequently, and in a private communication to the editor of Gesenius' *Handwb.*[15], published in this work s. v. דמם, enumerates ten passages in which דמם, *to speak*

[1] For abbreviations see Journal of Biblical Literature vol. 29 112, and the references quoted there.

*softly* or *to lament*, is found, and adds that all the other passages usually quoted under דמם contain forms of דום (= ىدام, *to last, abide, wait, become rigid*). Haupt thus differs with other Hebrew scholars inasmuch as he entirely eliminates a stem דמם, *to be silent*.

4.—דום is a poetic synonym of the more prosaic עמד, compare Jos. 10 12 13[a] with 10 13[b]; cf. § 13. דום is, of course, akin to Arab. ىدام, ىدوم or ىدام, as already stated by J. D. Michaelis. In Ethiopic ደመመ, ተደመ, and ተደመመ mean *to be stupefied, astonished;* but the original meaning is *to be made stationary, motionless, rigid = to be petrified* (cf. ידמו כאבן, Ex. 15 16, § 28) by astonishment (አደመመ, *to stupefy*, originally *to cause to be rigid*), so that ደመመ is not identical with Heb. דמם, but must rather be compared with דום, *to stay*. For stems ע״ע in Ethiopic which appear as ע״ו-stems in the other Semitic tongues cf. Dillmann, *Ethiopic Gram.*, § 67[b]. In the same way דמם in post-Bibl. Heb. is equivalent to Bibl. דום. Cf. Ex. R. s. 29, end, הדמים כל העולם, *He made the whole world stand still;* Gen. R. s. 97, שהוא מדמים וכ׳, *who will bring to a standstill;* and the noun דְּמָדוּם, *standstill*, Sabb. 118[b]; Ber. 29[b]; and often. דַּמְדֵּם denotes *to be stupefied;* cf. Talm. Y., Terumoth. I, 40[d], מְדוּמְדָּם, *one who is overcome by wine*; and Cant. R, to III, 4, הוא מְדַמְדֵּם כל ההוא לילה, *he lay in a stupor the whole night*. In Targ. Y. II, Ex. 15 16 אִידַּמְדֵּם (read יד׳) = Heb. ידמו.

5.—With partial assimilation of the ם to the preceding ד the stem דום appears as דון (cf. דשן = Arab. ىدسم); see ZDMG **63**, 515 and GB [15] s. v. דון. It occurs but once, in the form יָדוֹן (= *ịadân, ịadâm*, Arab. ىدام) in the story of the sons of God and the daughters of men, preceding the account of the deluge, Gen 6 3. ידון is an intransitive impf. like יָבוֹא (GK, § 72, h). AV renders, *The Lord said, My spirit shall not always strive with man;* but the Ancient Versions translate *remain:* 𝔊 καταμείνῃ, 𝔖 ܢܬܩܡ, 𝔍 *permanebit*, 𝔗 יתקיים. ידון here apparently stands for יָדוּם like *dân, idân*, for *dâma, ịadâmu* in the Arab. dialect of Egypt; cf. also دينة, *incessant rain*, for ديمة. See AJSL **26**, 4 and WZKM **23**, 365. With דון may be connected the noun אָדֶן, *pedestal* (GB [15], 11[b]). It appears in

Assyr. as *adattu* = *adamtu*. The א may be secondary like the ה in הֲדֹם, *footstool*, from the same root as דום. Cocceius, quoted by J. D. Michaelis, *Suppl. ad Lexica Heb.*, p. 107, had already recognized this and translated הֲדֹם רגלים by *requiem pedum*, *foot-rest*. הֲדֹם may be compared with our *stand*, cf. AJSL **26**, 22, n. 36. In the same way Ethiopic ሠደመት, = תַּרְדֵּמָה, may be connected with the root דם. Arab. دنّ may also be derived from this root, دمّ becoming دنّ by partial assimilation. The IV. form أدنّ = اقام, *to stay, remain*.

6.—The stem דמם, *to moan*, must be compared with Assyrian *damâmu*, to weep, lament, sigh (cf. references above, § 1, under דמם II in BDB). The noun *dumâmu*, wildcat, literally, *the howling* or *muttering one* (cf. Hommel, *Die Namen der Säugetiere bei den Südsemitischen Völkern*, p. 119), and Ethiopic ደመት, *cat*, must be connected with this stem. Arab. دِمَّة in the sense of *cat*, according to Dozy, *Supplément aux dictionnaires arabes*, I, 459, is an Ethiopic loanword; cf. Nöldeke, *Neue Beiträge zur sem. Sprachwiss.* (1910), p. 58, and Hehn, *Kulturpflanzen u. Haustiere* (1894), p. 448. Domesticated cats are chiefly of African origin and were unknown to the Arabs before the time of Mohammed; cf. Hommel, *Säugetiere*, pp. 319, 355, 385. The stem דמם then, according to Haupt, WZKM **23**, 365, may be denominative, and may originally have meant *to cry like a cat, to mewl, to miau;* and then *to moan*, especially, *to moan softly, to whisper, to mutter*. In Arab. this stem appears in دمدم, *to snarl, talk rudely* or *angrily, denounce, abuse*, and, with partial assimilation of the م to the د, in دنّ, *to hum* or *buzz*.

7.—In the Talmud דמם, *to whisper*, occurs Taan. 20a, דממו הרוחות, *the winds whisper, rustle;* cf. דממה, Ps. 107 29, § 58 (AJSL **26**, 5). In Ber. 19a יושב ודומם may mean, *sit and whisper*. The pt. pass. דְּמוּמָה, Lam. R. to I, 17, should be translated *sighing*. Beside דמם there is found in post-Bibl. Heb. a byform דום (contrast הדמים from דמם = דום, § 5), *to whisper, speak in a low voice, spread an evil report;* then *to be suspected, notorious*. So Yeb. 52a, מידם הוא דַיִּים מחמתיה, *he*

*was suspected of illicit relations with his mother-in-law;* Kidd. 12 b, דַּיְמָא חמתיה מיניה, *his mother-in-law was suspected.* דִּמָּה (cf. דִּבָּה, § 8), Nidd. 66 a, denotes an *evil report;* but Sot. 27 a and Gitt. 69 b a *woman of ill-repute.* The latter passage speaks of a דומה בת דומה, *an ill-reputed daughter of an ill-reputed mother.* Like דִּמָּה, so also דִּמְיָ, M. Kat. 18 b; Yeb. 25 a, דימה, and דְּמוּת mean *whisper, evil report, gossip.*

8.—Another byform of דמם, *to whisper,* may be the verb דבב, *to whisper, speak evil, be hostile.* For the interchange of ב and מ see ZA 2, 268. In Assyr. *dabâbu,* to speak, frequently means *to speak secretly against, plan, plot, intrigue.* The combination *bêl dabâbi* denotes an accuser, enemy, and has passed into Syriac as ܒܥܠ ܕܒܒ = Talm. בַּעַל דְּבָב. In Arab. we find دَبَّ, *to spread slander,* with the noun دَبُوب, *slanderer.* דִּבָּה, *slandering, calumny,* in the Talmud denotes also *an ill-reputed woman;* cf. דִּמָּה above. From the same root as דמם may be derived the verb דמע, *to weep.* Thus its original meaning would be *to moan. To weep* formerly meant not only *to shed tears,* but *to wail, lament.* Compare *to cry = to shed tears.* In a number of cases ע is thus found to be a secondary addition to the root; cf. AJSL 23, 245. 252, and Lagarde, *Symmicta,* p. 121 ff., *On the Classification of Semitic Roots.* Thus مخ = קדד; بعق = בק; קער = קר etc.

9.—In the §§ now following are discussed all the O. T. passages in which occur forms of דום, *to stay,* or of דמם, *to mutter,* or their byforms and derivatives.

10.—In the poetical quotation Jos. 10 12 13 the verb דום is found twice. For a metrical arrangement of the couplet see AJSL 26, 4. — AV renders דום and ידם correctly *stand still* and *stood still,* respectively, following the Ancient Versions: 𝔊 στήτω—ἔστη, 𝔗 ואוריך—ואוריך, 𝔖 ܣܦܝ—ܣܦܝ, 𝔍 *ne movearis—steterunt.* 'A alone, oddly though consistently, even here employs σιώπα. Modern translators who offer correctly *to halt, stand still,* develop this meaning from דמם, *to be silent,* which is possible theoretically, but does not seem necessary. It is simpler and more satisfactory to derive דום and וַיִּדֹּם from דום, *to stay,* as J. D. Michaelis did.

11.—1 Sam. 14 relates how Saul, leading the Israelites, waged war against the Philistines. While he tarries in the uttermost parts of Gibeah, Jonathan plans to go over to the Philistines' garrison at Michmash. As he and his armorbearer draw near to the camp of the enemy, Jonathan is undecided whether to attack or to wait until the Philistines would open hostilities. He finally says to his companion, v. 9: אם כה יאמרו אלינו דמו עד הגיענו אליכם ועמדנו תחתינו ולא נעלה אליהם: *If they say thus unto us, Halt until we come to you; then we will stay in our place and not go up unto them.*—AV correctly renders דמו by *tarry*, following 𝔗 אוריכו, and 𝔍 *manete*. 𝔊 has ἀπόστητε, *stand aloof*, and 𝔗 ܐܫܬܩ. The last, frequently employed by 𝔖 for forms of דום or דמם in the Hebrew text, leaves it undecided whether the translator believed דמו to mean *to be silent* or *to be motionless*. ܐܫܬܩ may denote either, and Heb. שקט may be a transposition of שתק, with ט for ת owing to the preceding ק. 𝔄 also here has σιωπήσατε, although the context clearly shows that דמו and עמדנו are synonyms. Modern commentators all translate דמו correctly by *halt* or *stand still*.

12.—For Jer. 8 14 where דום occurs in the same meaning as in the preceding passages see § 35.

13.—דום in the sense *to stay, remain*, is found in the Song of Hannah, 1 Sam. 2. A detailed discussion of the poem and a reconstruction of the Heb. text, together with a translation, is published by Haupt ZDMG **58**, 620 ff.; cf. also AJSL **20**, 168, n. 49. V. 9[a], the first line of the seventh couplet may be translated: He watches the feet of His faithful, while the wicked remain in darkness.

In 𝔊 v. 9 is omitted entirely; 𝔗 in its paraphrase translates ידמו by יתדנון, *shall be judged*; 𝔖 offers ܢܫܬܩܘ, 𝔍 *conticescent*. Modern commentators render ידמו by *to be dumb*, deriving it from דמם, *to be silent*. However, it seems preferable to point יִדַּמּוּ, from דום, which would then be equivalent to Arab. يخلدون; cf. Coranic passages like 2, 37: اولئك اصحاب النار هم فيها خالدون.

14.—In Jer. 47 6[b] דום is found together with רגע, *to rest*. The sword of Jhvh is addressed:

הֵאָסְפִי אֶל תַּעְרֵךְ  הרגעי ודמי׃
Enclose thyself in thy sheath,  rest and stay

For דמי 𝔗 has תנוחין, 𝔖 ܐܫܬ, 'A σιώπησον 𝔍 *sile*. 𝔊, καὶ ἐπάρθητι, seems to have read וְרֻמִי. Graf and Duhm translate דֻּמִי *sei still*, Giesebrecht, *raste*, deriving the form from דמם. With raphe over the מ it may better be explained as an intr. impv. Q. of דום, *to stay*.

15.—In Job 31 33 דום means *to stay in*. Job defends himself against the charges of his friends and says, v. $33^a+34^b$:

אִם־כִּסִּיתִי כְאָדָם פִּשְׁעִי  וָאֶדֹם לֹא־אָצָא פֶּתַח׃
If I concealed my sins among men,
staying in and not going out.

RT has כאדם, but באדם with nine MSS is preferable. In v. $34^b$ the Versions offer some difficulties. 𝔗𝔍 follow RT closely, ושתקית לא אפוק מעלנא and *et non magis tacui, nec egressus sum ostium*. 𝔖 pointed the Heb. וְאָדֹם לֹא אָצָא פֶּתַח = ܘܐܫܬܩ ܠܐ ܐܦܩ ܡܥܠܢܐ, and then adds, ܘܐܫܬܩ ܠܐ ܢܦܩ ܒܫܘܩܐ ܘܠܐ ܡܦܬ ܒܬܪܥܐ for which the corresponding Heb. words are not found in RT. 𝔊 reads εἰ δὲ καὶ εἴασα ἀδύνατον ἐξελθεῖν θύραν μου κόλπῳ κενῷ. Modern commentators follow 𝔗𝔍, *And I kept quiet, did not go out of doors* (so Duhm, Budde, and others), deriving וָאֶדֹם from דמם. It may be preferable, however, to point וָאָדֹם from דום, *to stay*.

16.—In Arab. دام means also *to continue*, and Heb. דום seems likewise to have had this meaning. A derivative from it in this sense may be the noun דּוּמִיָּה, a formation like נָכְרִיָּה, תַּחְתִּיָּה, עֲלִיָּה; cf. GK, § 86, l, and Barth, *Nominalbildung*, p. 406. Comp. also post-Bibl. pl. forms like אוֹתִיּוֹת, *letters, signs*, and פָּרָשִׁיּוֹת, *sections*. In Ps. 39 3 דומיה is employed in an adverbial sense:

נֶאֱלַמְתִּי דוּמִיָּה הֶחֱשֵׁיתִי  מִטּוֹב וְכַאֲבִי נֶעְכָּר׃
I kept quiet continually, was silent
from talking rashly, and my pain was suppressed.

מִטּוֹב or מִבְּטוֹ, *so as not to talk rashly*, with Gunkel; for מן see GK, § 119, x. דומיה = Arab. دَوْمًا. נעכר may mean, *was suppressed*, Syriac ܥܟܒ, *to hinder, prevent*.

17.—Just as *to stay* in English may mean *to wait*, so also דום, e. g. Job 29 21. This verse forms a part of Job's description of his former happiness and of the great honor and respect shown him by his fellowmen. In v. 21 he says:

לִי שָׁמְעוּ וְיִחֲלוּ וְיָדְמוּ לְמוֹ עֲצָתִי׃
To me they listened and stayed,
and for counsel from me they waited.

We might feel tempted to read למועצתי with several MSS, from מוֹעֵצָה; but cf. Job 27 14; 38 40; 40 4.—The Ancient Versions with one exception translate וידמו by *and they were silent*, 𝔗 שתיקו; 𝔊 ἐσιώπησαν; 𝔍 *tacebant*; 𝔖 alone has ܘܫܬܘ. Modern commentators offer various explanations for ידמו. Hengstenberg renders 21b, *They became silent at my counsel*, i. e. *they received it with reverent silence*. Similarly Franz Delitzsch and Hitzig: *And quietly they yielded to my counselling*. Duhm follows Wright who transposes ויחלו and וידמו, changing the former to וַיַּחֲכוּ: *To me they hearkened and were silent, and waited for my counsel*. Budde considers this change unnecessary and translates 21b, *and they listened silently to my counsel*. וידמו is undoubtedly here a synonym of ויחלו, and if we point וְיָדְמוּ, from דום, *to stay, wait*, the passage becomes perfectly clear.

18.—In Ps. 37 7a דום, *to wait*, is used in the expression *to wait for JHVH*, where we usually find קוה employed: דום ליהוה והוחל־לו, *stay for JHVH and wait for Him*.—For הִתְחוֹלֵל of RT it seems better to read הוחל, impv. Hif. of יחל. The final ל in התחולל may be due to dittography; the *mater lectionis* ו is a later insertion, and the ת may be a corruption of ו; cf. AJSL 24, 105. It is doubtful whether חיל, *to wait*, occurs in Heb. In Jer. 3 25 we may read וַיְחִלוּ, from יחל; and in Job 35 14 Budde prefers ותוחל or ותיחל, but the impv. may also here be better. חלה, Mi. 1 12, means *she suffered, travailed, labored;* cf. AJSL 27, 29, n. 33 and n. 35.—𝔗 translates דום by שתוק; 'A *σίγησον*; and Σ *ἡσύχαζε*. 𝔍 offers *subditus esto*, following 𝔊 *ὑποτάγηθι*. 𝔖 renders 7a; ܒܥܐ ܩܕܡ ܡܪܝܐ ܘܨܠܝ ܩܕܡ ܗ̇ܘ, *ask from the Lord and pray before Him*. The commentaries derive דום from דמם, *to be silent*; so Baethgen, Duhm, and others. Duhm

correctly observes that the ו is then superfluous and he cancels it. Briggs translates, *Be resigned to JHVH*, and Wellhausen (SBOT), *Submit quietly*. But parallelism requires דום to be a synonym of הוחל. דום in RT can be derived only from an ע״י-verb, and an impv. of דום, *to stay, wait*, would suit the context perfectly.

19.—In Ps. 62 6 the psalmist again exhorts the faithful to put their trust in God and employs דום as in the preceding passage. V. 2 should be emended so as to agree word for word with v. 6:

אך־לאלהים דומי נפשי כי־ממנו תקותי׃
For God alone wait, O my soul,
for from Him comes my help.

The Masoretes pointed דומי with dagesh in the מ despite the fact that the consonantal text requires an impv. of an ע״י verb. 𝔗 translates it by שתוקי; 𝔖 has ܣܒܪ, *expect*; 𝔊 ὑποτάγηθι; 𝔄 σίγησον; 𝔍 *subjecta esto*. AV renders correctly *wait*, as does Luther, *harret*, but contrast v. 2, *Meine Seele ist stille zu Gott*. The commentaries fail to hit the meaning of דומי. Baethgen, Duhm, Briggs, and others translate it *be silent*; Wellhausen (SBOT), *submit silently*.

20.—*To wait* may mean *to tarry*, and this seems to be the meaning of דום in Ps. 83 2. RT is perhaps influenced by Is. 62 6. 7. The original text may have been:

אלהים אל־תדם לך אל־תחרש ואל תשקט׃
O God, do Thou not tarry,
be not mute, and be not inactive.

RT offer אל דָּמִי לך translated by Duhm and others, *Let there be no rest unto Thee*. But the Ancient Versions evidently read a verbal form: 𝔗 לא תשתוק לך; 𝔊 τίς ὁμοιωθήσεται σοί; Vulgate, *quis similis erit tibi*; 𝔍 *ne taceas*; 𝔖 ܠܐ ܬܫܬܘ ܠܟ. 𝔊, Vulg., and 𝔖 seem to have read in their Heb. text: אלהים מי ידמה לך, cf. Ps. 89 7. דָּמִי is best changed to תָּדֹם, impf. Q. of דום. For the *dat. ethicus* cf. GK, § 119, s, and Nöldeke, *Syr. Gr.*, § 224.

20.— With the stem דום, *to stay, wait, tarry*, may be connected the noun דּוּמָה, which appears as the name of several cities.

One of these is mentioned by Abulfedâ; see Reinaud, *Géographie d'Aboulfeda,* II, 1 (Paris, 1848), p. 109, n. 4; cf. p. 130. There is a large village Dûmah near Damascus according to Baedeker, *Palästina und Syrien* (1910), p. 315. Because Abulfedâ speaks of rocky Dûmah, J. D. Michaelis believed that it bore the name Dûmah on account of the rocky and solid foundation on which it was built and which ensured its abiding existence. Haupt, AJSL **26**, 20, n. 13, suggests with greater probability that Dûmah simply means *Stay* or *Sojourn*, and was a name given to these places by nomadic tribes. The name of the Moabite city דִּיבוֹן may have the same meaning. It appears as דִּימוֹן in Is. 15 9 which may be an older form of דִּיבוֹן. דִּימוֹן stands for דּוּמוֹן with vocalic dissimilation, cf. Brockelmann, *Kurzgef. vergl. Gram.* § 56, D, and OLZ **12**, 164 b. In Is. 21 11 דּוּמָה is probably a mistake for אֱדוֹם, cf. SBOT and Kautzsch, *D. Heil. Schr.*[3]

21.—דּוּמָה appears also as a synonym of שְׁאוֹל and is generally supposed to mean *silence*. This name for Hades, however, must rather be compared with the expression בֵּית עוֹלָם, cf. Koh. 12 5 and Lidzbarski, *Handbuch der semitischen Epigraphik,* I, 235. The same expression is found also in Egyptian; cf. AJSL **26**, 20, n. 13, and the statement of Diodorus Siculus, I, 51, concerning the Egyptians, *τοὺς δὲ τῶν τετελευτηκότων τάφους ἀϊδίους οἴκους προσαγορεύουσιν, ὡς ἐν ᾅδου διατελούντων τὸν ἄπειρον αἰῶνα.* Cf. also *Book of Jubilees*, 36 1, 𐤁𐤉𐤕 ׃ 𐤄𐤋𐤏𐤋𐤌, and Tobit 6 3, *αἰώνιον τόπον.* דּוּמָה thus means *abiding*, sc. *abode*, and must be derived from דוּם, *to stay, continue*; cf. Arab. دَوْمٌ, *eternal*, دَوْمِيَّةٌ, *eternity.* In the Talmud דּוּמָה means not only the *land of death*, but, construed as a masc. noun, is used to designate the *angel of death.*

22.—A Polel of דום in the sense of *to cause to stay, to check*, occurs Ps. 131, one of the Songs of Ascent. For a discussion of the poem see AJSL **11**, 74. 157—162; **2**, 105, and JAOS **27**, 117. V. 2 may be read as follows:

אִם־לֹא דוֹמַמְתִּי נַפְשִׁי  כְּגָמֻל עַל־אִמּוֹ׃
If I did not check my soul
as a weaned child upon its mother —

For דוממתי 'A offers *κατεσιώπησα*; 𝔗 שתיקית. Σ, *ὡμοίωσα*, derived the verb from דמה, *to be like*, while 𝔊 *ὕψωσα*, and 𝔍, *exaltavi*, read רוממתי. 𝔖 omits the verb entirely. Modern commentators translate דוממתי by *I have quieted*, literally, *I have silenced*; so Duhm, Baethgen, Stevens, and others.

23.—With the stem דום has been connected הוֹמָם, usually considered an adv. like יוֹמָם, cf. GK, § 100, g. But it seems rather doubtful whether a word הוֹמָם existed at all in Heb. It occurs in three passages, and in all of them it is very easy by a slight change in pointing to explain the form differently. In the difficult passage Lam. 3 26 ודומם of v. 26 and וידם of v. 28 should be transposed and the former pointed וְדוֹמֵם, part. Q. of דמם, *to mutter*; see below § 61. In Is. 47 5 דומם should be changed to דָּמוֹם, inf. abs. Q. of דמם, *to mutter* or *moan*; see below § 62. Finally, in Hab. 2 19 דומם should be pointed הוֹמֵם, part. Polel of דום with omission of the preformative מ; cf. GK, § 52, s. The expression אבן הוֹמֵם should then be translated *rigid stone*. הוֹמָם of RT is usually rendered *silently*; but it seems that the rigidity and inability of the stone to move is emphasized and not so much its lack of speech. If we point הוֹמֵם, the development of meaning of דום would be, *to stay, remain, be motionless, rigid*. אבן is fem. and so we should expect הוֹמֵמָה, but the masc. part. may readily be explained according to GK, § 128, w; cf. also the remarks in *Crit. Notes on Kings* (SBOT), p. 133, l. 5. 𝔊 omits דומם altogether; 𝔗 paraphrases, והוא שתקא ודמיא, *and he is still and rigid*. דמיא is derived by Levy, *Chald. Wörterb. üb. d. Targumim*, from דְּמִי, a byform of דמם, *to be silent*; but דְּמִי may just as well be a byform of דום, *to stay*. 𝔖 renders דומם by ܐܒܝܫ, *dumb, deaf*, and 𝔍 offers *tacenti*. San. 91 a כאבן דומם must be translated *like a rigid stone*.

24.—Ex. 15 16 דום has the same meaning as in the preceding passage. For a metrical arrangement of the couplet see Haupt, AJSL 20, 149 ff. ידמו כאבן may be translated *they are rigid as stone*. AV renders *they are still as a stone*, which fails to express whether the Egyptians are meant to be described as silent or as motionless. 𝔗 also leaves us in doubt with ישתקון. 𝔖 offers ܢܫܚܘܢ, *they sink*, the same verb employed in v. 5 for יְרָדוּ, translating ידמו freely as the context seemed to require.

𝔊 *ἀπολιθωθήτωσαν*, Σ, *ἀκίνητοι ἔσονται*, and 𝔍 *fiant immobiles quasi lapides*, give the best translations, and are followed by Luther: *Daß sie erstarren wie die Steine*. The interpretation of St. Gregory of Nyssa quoted in Field's Hexapla, I, p. 108, n. 29, is concise and to the point: *ἐπιπέσοι — ἀπολιθωθήτωσαν· ὅπερ ἐστί, τῇ ὑπερβολῇ τῆς σῆς δυνάμεως ἀκίνητοι διαμεινάτωσαν, ὑπὸ τοῦ δέους ἐκνευρισθέντες*. Modern commentators, so Baentsch, Strack, and others, translate יִדְמוּ by *they are dumb*, though this is apparently not the meaning required by the context. The writer does not wish to say that the Egyptians were dumb, but rather that they stood dumbfounded, petrified by fear and astonishment, so that they could not escape the returning waters which carried with them unavoidable death. The verb may be pointed יִדְמוּ, impf. Nif. of דום, or יְדַמּוּ, impf. Q., though the former may, perhaps, deserve preference.

25.—דום, *to be dumbfounded*, is found again Lev. 10 3. Nadab and Abihu, the sons of Aaron, had offered strange fire before JHVH and in consequence were consumed by Him. Moses informs their father of the calamity, and adds a quotation in which JHVH is made to say, *Among those who are near me I will manifest my sanctity, and before all the people will I manifest my glory*. The Heb. text then continues, ויִדֹּם אַהֲרֹן, translated by AV, *And Aaron held his peace*. 𝔗 offers ושתיק, 𝔖 ܐܫܬܩ, 𝔍 *tacuit*, and 𝔄, perhaps, *ἐσιώπησεν*. 𝔊 translates יִדֹּם by *κατενύχθη*, which is explained by a scholium to be equivalent to *παρεμυθήθη*, *he was consoled*. However, Passow, *Handwörterb. d. griech. Spr.*, s. v., states that *κατανύσσω* is used especially of such confusion and terror as deprives one of speech and energy. Stephanus, *Thesaurus*, s. v., says, *Isidorus autem (Ep. 4, 101), ut idem* (sc. Suidas) *annotat, καταπλαγῶ, μεταστῶ*. The noun *κατάνυξις* denotes *stunning, stupefaction. To stupefy* may mean *to deprive of mobility*: cf. *πνεῦμα κατανύξεως* (= רוח תרדמה, Is. 29 10), Rom. 11 8, and *κατενύγησαν τὴν καρδίαν*, Acts 2 37. Bearing in mind the situation, *κατενύχθη* in Lev. 10 3 may readily have the meaning *he was stupefied*. The Ethiopic Version supports this view with its translation ወደንገፀ፡ አሮን. Modern commentators adhere to the translation *and he was silent* (so Dillmann-Ryssel, Strack, and

others), interpreting this to mean either that Aaron in silence acknowledged the justice of JHVH's judgment, or that he was consoled when he heard that his sons were so severely punished because they were near to JHVH. These scholars derive וַיִּדֹּם from דמם, *to be silent*, but from what has been said above it seems preferable to consider it an impf. Nif. of דום, *to stay, remain, be rigid.*

26.—If RT is correct in Jer. 14 9 נְדֻמָם may be regarded as part. Nif. of דהם, which might be a byform of דום in the sense in which it occurs Ex. 15 16 and Lev. 10 3. However, we should probably read נְרֻדָם with 𝔊 ὑπνῶν.

27.—דום not only means *to stay, remain, be motionless*, but also *to stop, cease;* so Job 30 27ª, מעי רֻתחו ולא־דמּו, *my inner parts boiled without ceasing.* דמו is rendered by 𝔊 σιωπήσεται; 𝔖 has ܠܐ ܫܟܝ, 𝔍 *absque ulla requie.* 𝔗 translates ולא דמו by ולית בהון חיזו דמא, *and not is in them an appearance of blood.* ולא דמו is best taken as a circumstantial clause, *without ceasing,* as Delitzsch, Duhm, Volck and Oettli have done, though these commentators derive דמו from דמם, *to be silent.* רתח = המה, cf. Cant. 5 4. שוש means *to be greatly moved, excited*, with the noun שַׁוְשָׁה, *fervor, enthusiasm, excitement.* The meaning of the first hemistich is, My excitement was high and did not cease; cf. Assyr. *iççârix kabittî,* my liver cried, i. e., *I was enraged*, HW, 574. Also *libbî egug* means originally, *my heart cried;* cf. Arab. عجّ. *Nuggatu*, excitement, means originally *shouting*, cf. HW, 446.

28.—ולא דמו occurs again in Ps. 35 15. With Haupt the second line of this difficult couplet may be read:

נכרים לא־ידעתי  קרצו ולא־דמו:
Strangers whom I knew not
nagged without ceasing.

Olshausen's נָכְרִים is probably the best emendation for נֵכִים of RT. The omission of ר after כ may be due to haplography; cf. AJSL 26, 10. קרעו of RT may be an Aram. form equivalent to Heb. קרצו from קרץ, Arab. قرص, *to nag.* In the same way we find רעע for רצץ; cf. GB 15, 917 a and AJSL 23, 243;

also Haupt, *Assyr. Lautlehre,* p. 95, n. 4. The translation *without ceasing* (so Duhm, Baethgen, and others) for ולא דמו is undoubtedly correct; but the form should not be derived from דמם, *to be silent*, but rather from דום, *to stay, stop, cease*. For דמו 𝔊 has *κατενύγησαν*, 𝔍 *compuncti*, 'A *ἐσιώπησαν*; 𝔗 seems to have read a noun דם, *blood*, while 𝔖 appears to have had a text in which the verb was wanting entirely.

29.—The three passages now following all resemble each other, and all exhibit forms of דום, *to cease*, or of its byform דמה. The first is Lam. 2 18 where Zion is exhorted not to stop weeping, אל־תִּדֹּם בת־עיניך, *let thine eye not cease*. RT points תִּדֹּם which might be taken as Nif. of דום, but the pointing תִּדֹם, impf. Q., is preferable. For תדם 𝔗 offers תשתוק, 𝔖 ܠܐ ܬܫܬܘܩ, 𝔊 *σιωπήσαιτο*, 𝔍 *taceat*. All modern commentators derive תדם from דמם, *to be silent*, taking it in a metaphorical sense; so Löhr, Volck and Oettli, Ewald, and others. The translation *let cease* is required by the context as has long been recognized.

30.—דמה = דום, *to cease*, occurs in Lam. 3 49ª, עיני נגרה ולא־תדמה *restlessly flows mine eye*. Of the Ancient Versions 𝔖 translates ולא תשתוק correctly ܘܠܐ ܬܫܬܘܩ; 𝔗 has ולא תשתוק, and 𝔍 *nec tacuit*. 𝔊 read first pers. sing., *οὐ σιγήσομαι*. Löhr's translation *without interruption* is correct, though *without ceasing* would be clearer.

31.—In the same meaning דמה is found Jer. 14 17. Among the Ancient Versions 𝔊, *καὶ μὴ διαλιπέτωσαν*, gives the best translation for ולא תדמינה. 𝔗 offers ולא ישתקן, 𝔖 ܘܠܐ ܢܫܬܩܘ, 𝔍 *et non taceant*. Duhm and Giesebrecht correctly render *and may not cease*.

32.—From דום in the sense *to stay, stop, cease*, may be derived the noun דּוּמִיָּה, occurring Ps. 22 3ᵇ. A metrical arrangement of vv. 2 and 3 is found in *Crit. Notes on Kings* (SBOT), p. 170, n.*. ולא דְמִיָּה־לי should be translated *there is for me no pause*. For the form of דומיה see above § 16.

33.—In Ps. 65 2 דְּמִיָּה of RT should be changed to דֹּמִיָּה, *it is meet*, fem. part. Q. of דמה, *to be like*, on the basis of the Versions: 𝔊 *πρέπει*, 𝔖 ܝܐܐ, and 𝔍 *decet*, which are followed by Ewald, Cheyne, and others. לך דמיה תהלה may then be translated *a song of praise befits Thee*. For the form דֹּמִיָּה cf.

ZDMG **61**, 194, n. 2. דמה is used here in the same sense as שוה in Est. 3 8. Syr. ܐܶܫܬܘܳܐ means *probable, likely*, and we, too, use *likely* in the sense of *suitable, fit.*

34.—The causative of דום means *to cause to cease, put an end to, destroy*, compare סוף and Assyr. *guttû* and *gamâru*. All the forms in which דום occurs in this meaning might also be pointed as forms of דמם, which one might be tempted to consider a byform of תמם (cf. Duhm's emendation cited below, § 59), with partial assimilation of ת to the following מ. In the same way might be explained Arab. دمّ, *to exterminate*, for تمّ. In a like sense is used دمدم. From the same root as these may be derived دمر, *to perish*, and دمر, *to destroy*, and دمغ, *to tear down, destroy* (= نقض). It seems unnecessary, however, to assume a Heb. stem דמם = תמם, *to exterminate.*

35.— Jer. 8 14 exhibits both a causative of דום in the sense of *to destroy* and an impf. Q. of the same verb in the meaning *to stay, remain*. From the context we gather that a hostile invasion has taken place, and that the country people are no longer safe. One of them exhorts his fellowmen to seek refuge in the fortified cities. נדמה is variously pointed and translated by lexicographers and commentators. The Versions give us no assistance, 𝔖𝔗 have נשתוק, 'A and Σ σιγήσωμεν, 𝔍 *quiete simus*. ἀποῤῥιφῶμεν of 𝔊 probably reproduces Heb. נִרְמֶה. GB[15], König (*Heb. Wb.*), and Giesebrecht consider נִדְמָה of RT an impf. Q. of דמם with ה cohort. and translate *let us be destroyed*, by metonymy for *let us be silent.* Siegfried-Stade (*Heb. Wb.*), Duhm, and Graf regard נִדְמָה as impf. Nif. of דמם, the doubling of the מ having been given up, and translate *let us be destroyed.* Ball, *The Prophecies of Jer.*, p. 182, renders *be silent* (or *amazed, stupefied with terror*). If we translate ונדמה *and let us be destroyed*, it appears that the people are troubling themselves unnecessarily by retreating to the fortified cities. If destruction must needs overtake them, one would expect them to meet their fate in silent resignation at their houses. However, if we point נָדֹמָה, *let us stay*, cohort. impf. Q. of דום, this difficulty is removed.

הדמנו has likewise proved a troublesome element. 𝔗 para-

phrases it איתי עלנה תבר ואבהתנא, while 𝔖 renders it by ܐܫܬܠܡ, 'A and Σ by *κατεσιώπησεν ἡμᾶς. ἀπέῤῥιψεν* of 𝔊 probably presupposes הִרְמָנוּ in the Heb. text. 𝔗 has *silere fecit.* Ball would adhere to this translation, rendering הדמנו by *He hath silenced us* (*with speechless terror*). Graf, Duhm, and Giesebrecht prefer *He lets us perish.* Cornill emends the text and reads הֵדֵם הַדְמָנוּ, besides restoring לו for ליהוה on the basis of 𝔊 *ἐναντίον αὐτοῦ.* Graetz, *Emendationes* (1892), suggests הִרְוָנוּ, *He saturated us*, for הדמנו. As several MSS offer הרמנו (cf. De Rossi, *Scholia Crit. in V. T. Libros*) the change would be slight, but seems unnecessary. It is probably best to read הַדְמָנוּ. The translation *He causes us to perish* is correct, but the form should not be derived from דמם, *to be silent*, but rather from דום, *to stay, stop, cease.*

36.—Hos. 4 5 the Piel of דמה = דום seems to have the same meaning as the Hif. of דום in the preceding paragraph. For דמיתי the Ancient Versions offer a variety of translations: 𝔊 *ὡμοίωσα* (דמה, *to be like*), 𝔗 ואבהית, *and I disgraced*, 𝔖 ܐܒܕܬ, 𝔗 *tacere feci.* Marti alters the text and reads ודמתי, but this is extremely doubtful. A Piel of דמה, *to stay, cease*, seems to suit the context far better. אִמֵּךְ of RT may easily be a corruption of עמי.

37.—Hos. 4 6, reading

נִדְמָה עַמִּי מִבְּלִי הָדְעַת׃
My people is destroyed
through lack of knowledge,

Haupt considers an explanatory gloss to the preceding verse. 𝔊 *ὡμοιώθη* derives נדמה from דמה, *to be like.* 𝔗 has איטפשו, *are foolish*, 𝔖 ܐܫܬܥ, 𝔗 *conticuit.* Nowack correctly renders *my people perishes.* The pointing of RT נִדְמָה may be retained as perf. Nif. of דמה = דום, *to stop, cease, come to an end.*

38.—In a number of passages the Nif. of דום occurs in the meaning *to be destroyed, to perish.* So in Jer. 49 $26^{b}$ and 50 $30^{b}$. For ידמו 𝔗 has יתברון, *they shall be broken*, 𝔖 ܢܫܬܬܩ, 𝔗 *conticescent.* These Versions offer the same translation in both passages. But 𝔊 translates ידמו in 49 26 by *πεσοῦνται*, in 50 30 by *ῥιφήσονται*, probably reading יִרָּמוּ in

the latter. The commentaries correctly translate ידמו by *they shall be exterminated* (Graf), or *they shall perish, be destroyed.* However, the form should not be derived from דמם, *to be silent,* but from דום, *to stay, stop, cease,* or, if we point יִדָּמוּ, from דמה = דום.

39.—In Jer. 51 6 the Jewish community resident at Babylon is addressed and requested to flee from this city, אל־תדמו בעונה, *in her punishment perish ye not.* For אל־תדמו 𝔗 has לא תקטלון בחובהא *be not slain in her sin,* followed by 𝔖 ܠܐ ܬܫܬܠܘܢ ܒܚܛܗܗ; 'A offers *μήποτε σιωπήσητε,* Σ *μὴ σιωπηθῆτε,* 𝔍 *nolite tacere super iniquitatem eius.* Graf translates תדמו correctly by *perish,* as he does in 49 26; Giesebrecht and others offer practically the same. The stem, however, is not דמם, *to be silent,* but דום, *to cease, to perish,* or, if we point תִּדָּמוּ, דמה = דום.

40.—In Ps. 49 13. 21 נמשל כבהמות נדמו should be translated *he is like the beasts that perish.* All the Ancient Versions regarded נדמו as Nif. of דמה, *to be like.* 𝔊 *καὶ ὡμοιώθη αὐτοῖς,* 𝔗 היך בעירא אשתווא ללמא, *like a beast he may be likened to nothing,* 𝔖 ܘܐܬܕܡܝ ܠܒܥܝܪܐ, 𝔍 *et aequatus est.* Baethgen renders it *they must become silent.* But נִדְמוּ rather means *they perish,* perf. Nif. of דום, *to stay, stop, cease;* or perhaps also here the traditional pointing may be retained and נִדְמוּ may be taken as perf. Nif. of דמה = דום. The hemistich means, *Man ends just as the beasts end,* cf. Ecc. 3 19.

41.—Ps. 31 is a prayer to Jhvh for deliverance from distress. The second hemistich of v. 18 רשעים ידמו לשאול may be translated *let the wicked be despatched to Sheol.* The Versions differ considerably in their translations of v. 18b; 𝔗 has ישתקון ויחתון לשיול, 𝔊 *καὶ καταχθείησαν εἰς ᾅδου,* 'AΣ *σιωπησάτωσαν εἰς ᾅδου,* 𝔖 ܢܫܬܟܠܘ ܠܫܐܘܠ, 𝔍 *et deducentur in infernum,* some MSS *taceant in inferno.* This diversity goes to show how unstable tradition was as to the exact meaning of ידמו. RV follows 'AΣ, *Let them be silent in the grave.* Graetz feels that the expression ידמו לשאול is hard and beyond translation. He proposes to emend ידמו to יֵרְדוּ, a comparatively slight change, but nevertheless one that seems unnecessary. Baethgen and

Duhm retain the traditional reading and translate *let them grow silent toward Sheol.* Briggs renders (*let the wicked*) *be made silent, dumb, going down to Sheol.* SBOT more correctly (*let the wicked*) *be ruined and go down to Sheol.* Already 𝔗 assumed that we are here dealing with a *constructio praegnans.* This is undoubtedly correct. We should, however, point the verb יִדְמוּ instead of יְדָמוּ and derive it from דום, *to stay, cease, perish*, or, perhaps, יְדָמוּ from דמה = דום. For the translation *despatched* cf. Ez. 23 47, וברא אתהן בחרבותם, for which AV has *and despatch them with their swords.*

42.—In some of the passages discussed it was doubtful whether they contained forms of דום or of its byform דמה. In this paragraph and those immediately following we have clear cases of the occurrence of דמה = דום. So in Hos. 10 7ª where the first two words should be transposed: שֹׁמְרון נדמה מלכה, *Samaria—her king will perish.* 𝔊 translates נדמה by ἀπέρρίψε; similarly 𝔖, ܐܬܪ, and 𝔍, *transire fecit.* 𝔗 alone has בהיתת, *is disgraced.* The translation *destroyed is the king of Samaria* (Marti, Nowack) is correct, but נדמה should not be derived from דמה = דמם, *to be silent*, but rather from דמה = דום, *to stay, stop, perish.*

43.—In Hos. 10 15ᵇ we may read בשׁער יְדָמֶה, *in the storm he will end.* בשׁער = בסער, cf. Am. 1 14, with Wellhausen, followed by Nowack and Marti, for בשחר. For נדמה נדמה of RT, 𝔊 seems to have read forms of רמה: ἀπερρίφησαν ἀπερρίφη; 𝔗 has בהית ואיתכנע, *was confounded and humbled*, 𝔖 ܐܬܒܗܬ ܘܐܬܒܠܒܠ, *was dazed and confounded;* 𝔍 more freely renders *sicut mane transiit, pertransiit rex Israel*, reading probably בשחר. Nowack translates נדמה *will be destroyed*, and Marti, *has disappeared.*

44.—Zeph. 1 describes the punishment Jhvh inflicts upon Judah and Jerusalem. In v. 11 the words כי נדמה כל־עם כנען should be translated with Marti and others *for perished are all the merchants*, as the explanatory gloss suggests. 𝔊 translates נדמה by ὡμοιώθη (דמה = *to be like*). 𝔗 correctly איתבר, *was broken*, while 𝔖 has ܐܬܒܠܒܠ, *were confounded*, and 𝔍 *conticuit.*

45.—However, in Ez. 32 2 where נִדְמֵית is usually translated

*how hast thou perished* (so Bertholet, Kraetzschmar) we have to deal with a Nif. of דמה, *to be like*, cf. 𝔊 ὡμοιώθης σύ, 𝔍 *assimilatus es*, 𝔖 ܐܬܕܡܝܬ. The beginning of the verse should read ככפיר גוים נדמית, *like a lion thou didst seem among nations*. Toy, *Ez.* (SBOT), p. 91, would read אל כפיר and הדמית = Syr. ܕܡܝܬ, but both are unnecessary. For נדמה כ cf. נמשל כ, Ps. 49 13. 21, and Assyr. *emû kîma* (HW p. 82). The idea of v. 1[a] is, *Thou didst endeavour to appear as a lion, but thou wast a dragon*, i. e. *a crocodile*.

46.—In Is. 6 5 we must read נִטְמֵיתִי = נִטְמֵאתִי, *I am unclean*, for נדמיתי; cf. ZAT 27, 57.

47.—Jer. 48 2 the Nif. of דום, *to stay, stop, cease*, is used of the destruction of a city. Cornill's arrangement of the verse in *Die metr. Stücke d. B. Jer.*, p. 17, is correct if we omit עליה and read דִּמֵּן for מַדְמֵן with Graetz, *Emendationes*, II, p. 59. גם דִּמֵּן תדמי may be translated *thou, too, O Dimon, art doomed*. For תדמי 𝔊 has παύσεται, 𝔖 ܬܫܬܟ, 𝔍 *conticesces*. 𝔗 correctly offers תתברין. Orelli and Duhm imitate the paronomasia in their translations, *Auch du Madmen wirst matt gemacht*. Similarly Giesebrecht. Graf translates תִּדֹּמִי by *thou wilt be silent*. The stem, however, is דום, *to stay, stop, cease*, and the Masoretic pointing need not be changed, although we might read תִּדָּמִי from דמה = דום. The dagesh in תִּדֹּמִי may be explained according to GK, § 20, i; cf. the Assyr. forms discussed by Delitzsch, *Assyr. Gr.*[2] p. 133.

48.—The word דְּמָה or דִּמָּה (Baer and Ginsburg) occurring Ez. 27 32 is usually explained to mean *one silenced*, or *destroyed*, from דמם, *to be silent*; but it probably owes its existence to a corruption of the text. Various emendations have been suggested. The best is Cornill's כְּבֵדָה, adopted by Toy and Kraetzschmar. כבדה was first miswritten כמדה, and then became כדמה. V. 32[b] should be translated *who was glorious as Tyre*.

49.—Jer 25 37 ונדמו נאות השלום means *and the peaceful meadows are destroyed*. נדמו is correctly translated by 𝔗, יצדון, and 𝔖, ܐܬܚܪܒ, *they are destroyed*. 𝔊 has παύσεται, 𝔍 *conticuerunt*. Modern commentators follow 𝔗𝔖 deriving

נדמו from דמם, *to be silent*. But it may be preferable to point נָדְמוּ, Nif. of דום, *to stop, cease, perish*, or, perhaps, נָדְמוּ, from דמה = דום. Delitzsch, *Prolegomena*, p. 64, compares נָדַמּוּ נאות with Assyr. *çûçû idammum*, the canebrake moans. The Nif. in the Heb. is difficult, but may be explained as in the case of אנת, GK, § 51, c; cf. Syr. ܫܬܝ and ܫܬܐ, Assyr. *šutânuxu*. But the Assyr. phrase quoted refers to the sound emitted by the canebrake, while נדמו נאות seems to refer to the aspect.

50.—In the two passages now following דמה has the same meaning as דום in the preceding paragraph. The first is Is. 15 1 where ער־מואב נדמה and קיר־מואב נדמה is to be translated *Ar-Moab was destroyed* and *Kir-Moab was destroyed*. 𝔊 offers ἀπολεῖται (*bis*) for נדמה, 𝔍 *conticuit* (*bis*). For the first נדמה 𝔗 has ואינון דמיכין, *and they are sleeping*, for the second, ואינון רדימין, *and they are slumbering*; 𝔖 in the same way ܐܬܬܘܗܝܘ—ܐܬܒܗܠܘ, *they are stupefied—they are confounded*. Marti and Duhm correctly render נדמה *they are destroyed*. It is not necessary to change the Massoretic pointing, although we may read נָדְמָה, Nif. of דום. עיר is fem., but for masc. verb preceding a fem. subject cf. GK, § 145, c.

51.—The gloss in Ob. 5 איך נדמיתה must be translated *how hast thou been destroyed*. ποῦ ἂν ἀπερρίφης of 𝔊 seems to indicate that it read a Nif. of רמה instead of נדמיתה. 𝔗 has איכדין הויתא דמוך, *how didst thou sleep*, 𝔖 ܐܝܟܢܐ ܗܘܝܬ ܢܚܬ, 𝔍 *quomodo conticuisses*. Nowack's translation is correct though he derives נדמיתה from דמה = דמם, *to be silent*.

52.—An entirely different stem from דום, *to stay*, is the stem דמם, *to mutter, whisper*. It occurs far less frequently in the O. T. than דום, and some of the passages in which it is found are extremely difficult, not to say desperate. So Ps. 4 5 which has always proved troublesome to commentators. Haupt, AJSL 26, 22, n. 32, restores the text, rendering דמו by *mutter*. The commentators usually offer *be silent*. The Versions give us no aid whatever to solve the difficulty. 𝔗 very freely paraphrases the passage. For דמו 𝔊 has κατανύγητε, 𝔄 σιωπήσατε, Σ ἡσυχάσετε, 𝔖 ܣܬܘ, 𝔍 *compungimini*. But if דמו is derived from דמם, *to mutter*, the passage becomes clear without resorting to emendation.

53.—In Ps. 30 13 דמם has a meaning very similar to that in which it occurred in the preceding passage. Here, however, it denotes rather *to speak in a subdued, hardly audible voice.* ולא יִדֹּם may then be translated *and will not mutter subdued.* For יִדֹּם 𝔗 offers ישתקון, 𝔊 *κατανυγῶ*, 'A *σιωπήσῃ*, 𝔖 ܢܫܬܩ, 𝔍 *compungar*. Most modern commentators translate the verb by *be silent,* or *become silent*; Wellhausen and Zenner-Wiesmann alone, *without ceasing.* The latter is possible. יִדֹּם would then have to be pointed as a form of דום, *to stay, stop.* But there seems to be a contrast between זמר and דמם, and taking the former to mean *to extol*, the meaning suggested above for the latter would be very appropriate. The idea that the praise is to go on forever is expressed in v. 13ᵇ.

54.—From the stem דמם, *to mutter, whisper*, is derived the noun דְּמָמָה. 𝔊𝔍 translate it by *αὔρα* and *aura*, respectively, denoting a *gentle breeze.* In 1 Kings 19 Jhvh reveals Himself to Elijah. First there was a storm, an earthquake, and fire, but in none of these was Jhvh. In v. 12ᵇ, then, we are told ואחר האש קול דממה דקה, *and after fire the sound of a soft whisper*, and in this was Jhvh.

55.—Again, Ps. 107 29, we read יקם סערה לדממה, *He hushes the storm to a whisper.*

56.—Finally, Job 4 16:

תמונה לנגד עיני  דממה וקול אשמע׃
A form was before mine eyes,
a whispering voice I heard.

AV translates *there was silence and I heard a voice*, inserting *there was* for which there is no warrant in the Heb. text.

57.—In the passages now following דמם is used in connection with mourning or bewailing some misfortune, either the death of some person, a national calamity, or some grievous moral evil encroaching upon a nation. So in Am. 5 13. For יִדֹּם 𝔗 has שתיקו, 𝔖 ܢܫܬܩ, 𝔊 *σιωπήσεται*, 𝔍 tacebit. The commentaries translate *therefore the prudent is silent at that time;* so Nowack, Marti, and others. However, the idea of the passage is similar rather to that expressed Prov. 29 2ᵇ: במשל רשע יאנח עם, *when the wicked rules the people sighs.* יִדֹּם is there-

fore better derived from דמם, *to mutter, sigh.* משכיל, *prudent = pious*; see GB[15], 779 b, s. v. שכל; cf. Haupt, *Eccl.*, p. 35, n. 1 on II.

58.—Ez. 24 15-27 the prophet is informed of the impending death of his wife. Yet at the same time he is commanded not to conform to the customary rites of mourning when she is dead. At the beginning of v. 17 הֵאָנק דָּם means *sigh and moan*; cf. the second half of the preceding verse. See AJSL **24**, 133, n.*. The two impvs. may well be retained, but should not be translated, *sigh in silence.* For דם 𝔗 has שתוק, Σ σιγῶν, 𝔍 *tacens.* Both 𝔊 and 𝔖 pointed the consonants as a noun and read דָּם *blood.*

59.—Is. 23 2[a] דמו ישבי אי may be translated *wail ye inhabitants of the coast.* For דמו 𝔗 has אתברו, 𝔖 ܐܬܒܪܘ, Ἀ σιωπήσατε, Σ σιγήσατε, 𝔍 *tacete;* 𝔊 pointed דָּמוּ and rendered ὅμοιοι γεγόνασιν. Modern commentators translate דמו either *be dumb* (Orelli, Drechsler), or *be horror struck* (Delitzsch, Dillmann, and others). Duhm emends and reads תַּמּוּ, cf. above, § 35. Cheyne (SBOT) proposes נדמו and is followed by Marti. The context clearly makes the translation *be silent* impossible. דמו must be a synonym of הילילו, and a form of דמם, *to mutter, lament*, would be just what one might expect.

60.—The beginning of the triplet Lam. 2 10 reads:

יָשְׁבוּ לָאָרֶץ יִדְּמוּ זִקְנֵי בַת־צִיּוֹן׃
There sat on the ground mourning
maid Zion's elders.

For לארץ cf. Haupt, *Micah*, p. 77 (AJSL **26**, 213). 𝔗 renders ידמו by שתקין, 𝔊 ἐσιώπησαν, 𝔖 ܐܫܬܩܘ, 𝔍 *conticuerunt.* Modern commentators follow the Versions; so Löhr, Budde, and others. However, Nowack, *Archäologie*, I, 195, remarks that Orientals do not know silent grief, but the sensations of joy as well as those of grief reveal themselves in loud utterance. It seems therefore better to translate ידמו *they moan, lament.*

61.—וידם of Lam. 3 28 and דומם of 3 26 should be transposed, so as to read:

טוֹב ויָחִיל וידֹם — לתשוּעַת יהוה׃
It is good to wait and stay
for JHVH's help;
יֵשֵׁב בדד ודוֹמם כי־נטל עליו׃
Let him sit alone and moaning
when it is laid upon him.

For וידם **G** has *σιωπήσεται*, **S** ܢܣܬܟ, **J** *tacebit*. Löhr, Budde, Volck and Oettli follow the Versions. But וידם is here best considered impf. Q. of דום *to stay*, a synonym of יחל. For יָחִיל of RT Budde reads וַיֶּחֱלוּ, but this is not necessary. For the construction of v. 26[a] cf. GK, § 107, q. The translation of AV, *It is good that a man should both hope and quietly wait for the salvation of the Lord,* is correct, especially if we omit *both* and *quietly*. דומם, v. 28, is rendered by **G** *ἡσυχάσει*, **T** למשתוק, **J** *cum silentio*; **S** alone has ܒܫܪܪܐ, *truly, verily*. Löhr translates דּוֹמֵם by *quietly*, Budde by *silent*. But the consonants may better be pointed as part. Q. of דמם, *to mutter, sigh*, which would suit the context perfectly. In v. 28 נטל may be taken impersonally, the subject implied being הַנּוֹטֵל, cf. *Lev.* (SBOT), p. 29, l. 15; Haupt, *Micah*, p. 25, n. 18.

62.—דּוֹמֵם, as the Masoretes pointed it, occurs again in Is. 47 5. Babylon, whom a great calamity had befallen, is addressed and exhorted שבי דמום בחשך, *sit thou moaning in darkness*. The form דּוֹמֵם being a rather doubtful one, it seems preferable to read the inf. abs. Q. of דמם, *to moan*. The change is very slight. For this construction (*adv. acc.*) cf. GK, § 113, h, z (end). Marti and others retain דּוֹמֵם, translating it by *silent*, following **T** שתקא, and **J** *tacens*. **G** has *κατανενυγμένη*, and **S** ܒܒܘܫܬܐ, *in confusion*.

63.—דמה, byform of דמם, *to mutter* (cf. above דמה = דום) occurs but once, Jer. 47 5[a]:

בּאה קרחה על־עזּה נדמתה אשדוד׃
Has brought upon Gaza baldness,
Ashdod wails.

על with **G** *ἐπί*. **TS** translate נדמתה by איתברו and ܐܫܬܒܪ, respectively, while **J** has *conticuit*. **G** seems to have read נרמתה = *ἀπερρίφη*. Modern commentators follow **TS**

*is destroyed;* so Duhm, Giesebrecht, and others. But נדמתה is used in connection with expressions referring to mourning, cf. דמם, Lam. 2 10, above, § 60, and therefore the translation *is destroyed* seems untenable. The Nif. might be retained, but the Q. deserves preference. For the reading אשדוד see Kautzsch, *D. Heil. Schr. d. A. T.*

64.—From the stem דמה = דמם, *to mutter*, should be derived the noun דֳּמִי, *whisper*, Is. 62 6. The quatrain, vv. 6 and 7 should be read as follows:

| | |
|---|---|
| 6 עַל־חוֹמֹתַיִךְ יְרוּשָׁלַם | הִפְקַדְתִּי שֹׁמְרִים |
| כָּל־הַיּוֹם וְכָל הַלַּיְלָה | תָּמִיד לֹא־יֶחֱשׁוּ |
| הַמַּזְכִּירִים אֶת־יְהוָה | אַל־דֳּמִי לָכֶם׃ [a] |
| 7 עַד־יְשִׂים אֶת־יְרוּשָׁלַם | תְּהִלָּה בָּאָרֶץ׃ |

(a) 7 ואל תתנו דֳּמִי לו עד יכונן ו

Jhvh says:

6 O'er thy walls, O Jerusalem,
I've set watchmen;
The whole day and the whole night through
they are never idle.

The prophet says:

Ye who are reminders of Jhvh,
no whisper for you[a]
7 Until He make Jerusalem
a renown on the earth.

(a) 7 and give Him no rest until He restore and

The *reminders* of Jhvh are angels who remind Him of His promises. They are not *to whisper*, but *to cry aloud*. In the late gloss at the beginning of v. 7 דֳּמִי may be used in the sense of *rest*, and should, perhaps, be regarded as a derivative of דמה = דום, *to stay*.

65.—In RT דֳּמִי is found again in Ps. 82 2, but the Versions show that a verbal form should be read in place of the noun, see above, § 20.

66.—In Is. 38 10 דִּמְיִ means *half*, cf. 𝔍 *in dimidio*, 𝔖

كَفَى, and should be derived from דמה, *to be like;* cf. Assyr. *mišlu*, from משל, *to be like;* see GB[15] s. v. דום and Delitzsch, *Assyr. Lesest.*[5], p. 169.

67.—To summarize briefly, the following seems to be the development of meaning of דום and דמה, *to stay*, and of דמם and דמה, *to mutter*:

דום—Qal, (1) *to stay, halt, remain*, Jos 10 12. 13; 1 Sam. 2 9. 14 9; Jer. 8 14. 47 6; Job 31 33.—(2) *to remain immoveable, be rigid*, Hab. 2 19.—(3) *to wait*, Ps. 37 7. 62 6. 83 2; Job 29 21; Lam. 3 28.—(4) *to stop, cease*, Ps. 35 15; Job 30 27; Lam. 2 18.—(5) *to come to an end, to perish*, Jer. 25 37; Ps. 31 18. 49 13. 21.—Po'lel, *to cause to stay, to check*, Ps. 131 2.—Hif'îl *to cause to stay, cease, perish*, Jer. 8 14.—Nif'al, (1) *to cause to remain, be rigid, be dumbfounded*, Ex. 15 16; Lev. 10 3.—(2) *to be caused to cease, to be ended, destroyed*, Jer. 48 2. 49 26. 50 30. 51 6; Hos. 4 6. (29).

דמה (= דום)—Qal, *to stay, stop, cease*, Jer. 14 17; Lam. 3 49. Pi'el, *to cause to cease, to end, destroy*, Hos. 4 5.—Nif'al, *to be caused to cease, to be ended* or *destroyed*, Is. 15 1; Hos 10 7. 15; Zeph. 1 11; Ob. 5. (8)

דמם—Qal, *to mutter*, Ps. 4 5; *to mumble*, Ps. 30 13; *to sigh*, Am. 5 13; *to moan*, Is. 23 2. 47 5; Ez. 24 17; Lam. 2 10. 3 28 (8).

דמה (= דמם)—Qal, *to mutter, moan*, Jer. 47 5.

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# VITA.

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